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283 nets the stronger *al·aba-* is employed, while for the hand fishing-nets (*kūd-*[1]) string, made from the *pī·lita-*, is almost exclusively reserved. In this handicraft the Andamanese are especially skilful, and regulate to a nicety the size of the mesh by using the little or forefinger; it should be mentioned that their rude netting needles of bamboo (*pô·tòkla-*[2]) are not very dissimilar to those used in Europe. Sewing is to them an almost unknown art, but they describe needlework by the word *jâ·tke*, which expresses their manner of uniting the large *kâ·pa-* leaves, to form a screen, with the pliable stem of this leaf, and also their mode of repairing a canoe, holes being bored and strips of cane (*pī·dga-*) threaded above and below the crack, which has been previously filled in on both sides with *tō·bul-pīd-*.[3]

524 **Games and Amusements.**—1. And now, having passed in brief review their various arts and manufactures, I will bring my account of Andamanese life to a close with a brief description of their games and amusements.

2. Unlike many Eastern races they evince from their earliest years a partiality for active pursuits in which monotony or great bodily exertion are not entailed, and great was the delight of the children in the Orphanage when they were instructed in some of our English games, especially kite-flying, and see-saw;[4] it is at the same time curious to note that, though not borrowed from aliens, their pastimes, in many instances, bear close resemblance to those in vogue among children in this and other lands; notably is this the case with regard to those known to us as blind-man's-buff,[5] leap-frog,[6] and hide-and-seek.[7]

3. With respect to the first-named of these, large leaves, in lieu of a handkerchief, are fastened over the eyes, and the difficulties of the "blind man" are greatly increased by its being obligatory for him to catch the person who blinded him, while being pulled about and jostled by the rest of the players.

4. In "leap-frog," instead of stooping, one man squats on his heels while his companion bounds over him without touching him and takes the same position, to be in his turn jumped over.

5. Mock pig-hunting[8] after dark is another very favourite amusement; one of the party undertakes the *rôle* of the pig and, betaking himself to a distance, runs hither and thither

[1] *Vide* Appendix B, item 20.
[2] *Vide* Appendix B, item 67.
[3] *Vide* Appendix B, item 57.
[4] To this game they have given the name *ad-yē·nenga-*.
[5] Called by them *ij·i-tá·pa-lī·rnga-*.
[6] Called by them *koktá·r-tidō·atinga-*.
[7] Called by them *ab-á·tanga-*.
[8] Called by them *ad-reg·igngа-*.

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524 imitating the grunting of that animal, while his comrades shoot off harmless arrows[1] in the direction from whence the sounds proceed until one hits its intended mark.

6. Another variety of this game is as follows:—one man leaves the encampment after dark armed with *ū·tara-* arrows, which, on his return after a brief absence, he fires off into different huts, while the occupants hide themselves or run away screaming as if attacked by an enemy.[2]

7. Similarly in the sea they play at turtling: one end of a long line is held firmly by some one in the canoe, the other being fastened to the arm of the man who is to represent the turtle. Diving suddenly into the water, he is at once followed by the rest, who try to capture him, while he does his utmost to elude them by swimming, doubling, and diving, till fairly exhausted.

8. Sometimes, when they are assembled together in the evening, one of the men will get up and exclaim, "I will go after the Evil Spirit of the Woods" (*wai dō .ē·rem-chàu·gala jū·dke*).[3] Taking nothing with him but a lighted log, he goes off into the jungle and is soon lost to sight; his friends then call to him and inquire if he has caught the demon, whereupon he begins to rush about shouting and hitting about him as if in pursuit of, or struggling with some one; he is next asked "Who are you?" (*mij·a ngōl?*)—apparently to suggest the idea that during his combat with the evil one he has been transformed, or rather, has lost his identity,—the reply is given in a feigned voice, "I am ——" (naming some person long since deceased) "and have come for such and such a purpose." Something being then thrown at him he threatens them with annihilation unless they desist; still remaining in his hiding-place he amuses himself, and presumably also his friends, by singing, until at last two or three of the company search him out and bring him back to the camp, where, with a view of keeping up his assumed character, he remains silent and feigns sleep, often for the rest of the evening.

9. An impromptu swing is sometimes devised out of one of the long stout creepers, commonly found overhanging a bough perpendicularly from a height of 40 to 50 feet: clinging firmly to this they swing each other[4] as far as possible, just as we swing children.

[1] Made of a soft wood called *ū·tara-*, of the *Alpinia* species; the points are flattened with the teeth before using.

[2] This game is called *it·i-ta·jnga-*.

[3] This game is known as *.ē·rem-chàu·gala àtē·pnga*.

[4] This goes by the name of *ig-li·langa-*. During a visit paid to Rutland Island, in 1881, a *jar·awa-* swing was seen suspended from a stout branch. It

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10. Young men often compete with one another in swimming, diving feet foremost into the water from an overhanging rock or branch with shouts of delight. Sometimes they will race together in their canoes,[1] but this only happens on chance occasions, when the idea has been suddenly suggested by one of the party, and not by pre-arrangement.

11. In parts, where trees of the *Alpinia* species abound, they now and then vie in seeing who amongst them can force his way with greatest rapidity through the dense barrier of leaves and smooth stems which it presents,[2] and thus probably they acquire, in great measure, the skill which in an early section[3] I mentioned they invariably display when threading their way through the jungles.

12. At times they compete in throwing *upwards* into a lofty tree a short piece of string, weighted at each end with a stone,[4] the object of course being to see who can fling highest. Similarly *Cyrena* shells are occasionally sent skimming through the air to test their powers in throwing long distances.[5]

13. While wandering along the coast they may sometimes be seen playing at ducks-and-drakes[6] with any small flat stones they may chance to pick up.

14. They are all especially fond of showing their skill in shooting a moving object, and for this purpose select the round root of a creeper called *gō·dam-*, or the pod of the *Carapa obovata*, which they roll along the ground or down a slope, aiming at it while in motion.[7]

15. No special amusements are indulged in by women[8] whose chief delight seems to consist in the laudable endeavour to surpass one another in adorning the persons of their relatives with the best design in *tā·la-ōg-*.

16. Young boys sometimes amuse themselves with wrestling (*ad-lē·nga-*) on the sand, where also they may not unfrequently be observed playing at mock burials.[9] On these occasions one

resembled those used by European children, but was made of cane and was provided also with a narrow wooden seat.]

[1] This racing is termed *ār-tī·rlanga-*.

[2] This is called *tār-ló·tokŋga-*.

[3] *Vide ante* "Physical Powers and Senses," paragraph 4.

[4] This game is called *tā·temo-*

[5] This variation of the game is called *á·kà-kē·chianga-*; when the shell is about to be thrown the convex side is held uppermost.

[6] The word to express this is *chē·chekanga-*.

[7] This has also been found to be a practice among the *jār·awa-*.

[8] It has, however, been observed that, not unlike their fairer sisters elsewhere, they are especially fond of gathering together and chatting of the social topics of the hour; the eagerness and volubility they display in their discussions on these occasions are quite amusing to watch.

[9] These are termed *ab-nāt·nga-*.

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of their number has to submit to be covered with sand until the head only is visible; fire is then placed near the spot after the custom of their race; for the like reason these sports usually take place near some landmark, such as a conspicuous tree, boulder, or overhanging rock: when the semi-interred child has had enough of it he jumps out and another companion is chosen to take his place.

17. Children may also sometimes be seen diverting themselves by tying a fine string to the leg of a toad or tree-lizard;[1] this cruel sport, unless their elders interfere, is only ended by the death of the unfortunate captive.

18. They are fond of searching for small crabs and fish, and having them cooked for a sham banquet:[2] the earnestness they display in "pretending" on these occasions is irresistibly entertaining, and would be heartily appreciated by European children who have experienced the delight of preparing a "doll's feast."

19. Boys also play at seizing each other under the surface of the water, or amuse themselves with making tiny canoes and floating them towards one another; they are, as I have before mentioned, early provided with miniature bows and arrows, and encouraged to become good marksmen.

20. While the foregoing amusements are of frequent occurrence among the juvenile members of a community,[3] the chief diversion of the adults consists in entertainments resembling the Australian "corroboree," when dancing and singing are kept up for many successive hours by moonlight, or by the blaze of the camp fires.

21. Any passing event, such as a successful hunt, an unexpected visit from distant relatives or friends, the commencement of a new season, the recovery of some member of the community from illness, a marriage, and even the termination of the mourning period,[4] is made the excuse for one of these entertainments.

22. Besides these smaller festivities, large gatherings of a tribe are also organised from time to time by the head chief, who generally receives an offer, in the first instance, from the members of some far-off community to give a *jeg-* at his encampment. As these offers are only made when it is known to be convenient they are always accepted, and invitations for a certain day are at once sent to all living within an easy distance.

[1] This is called *rō·pan lik-lī·rnga-*.

[2] These are called *gab-mäk·nga-*.

[3] "Cats' cradle" (called by them *jī·bra-*) is also one of their recognised amusements.

[4] *Vide* "Death and Burial," paragraph 7.

881 and pointing to a limited tabu. On reaching puberty or thereabouts, between 12 and 16 years of age, abstention from about 6 kinds of food, each in turn, is voluntarily commenced and continued for some years. At the end of each abstention there are a few ceremonies and some dancing and the youth of both sexes become "grown up." There is nothing else to mark this period beyond the application of an honorific name while it lasts, no secret to be communicated, no religious ceremony. In after-life, however, men who have gone through the initiatory period together will not fight, quarrel, nor call each other by name. They will assume great friendship, while avoiding each other with a mutual shyness. The women also practise a limited tabu as to food during menstruation and pregnancy. The idea of tabu does undoubtedly exist as to food and every man has his own tabued articles through life, which is, however, usually something observed to disagree with him in childhood or to be unpalatable.

264 576 There are also limitations as to sexual family relations. Only husband and wife can eat together. Widows and widowers, bachelors and maidens eat with their own sex only. A man may not address directly a married woman younger than himself or touch his wife's sister or the wife of a younger relative, and *vice versâ*.

302 304 The tattooing is partly ceremonial, as a test of courage and endurance of pain, and so is painting the body with clays, oils, etc. By the material and design is shown sickness, sorrow or festivity and the unmarried condition.

535 **Amusements.**—The great amusement of the Andamanese, indeed their chief object in life after the chase, is the formal evening or night dance, a curious monotonous performance accompanied by drumming the feet rythmically on a special sounding board, like a Crusader's shield and mistaken for a shield by several observers, singing a song more or less impromptu and of a compass limited to four semitones and the intermediate quarter tones, and clapping the hands on the thighs in unison. The dance takes place every evening whenever there are enough for it, and lasts for hours and all night at meetings of the tribes or septs for the purpose. It then becomes ceremonial and is continued for several nights in succession. Both sexes take allotted parts in it. This and turtle hunting are the only things which will keep the Andamanese awake all night long. There are five varieties of the dance among the tribes: that of the Onge-Jarawas being an entirely separate performance.

533 **Music.**—The Andamanese appreciate rhythm and time, but not pitch or tune. They sing in unison, but not in parts, and can neither sing in chorus nor repeat or even catch an air. The key in which a solo or chorus is started is quite accidental. They can be readily taught any dance step and can teach it themselves from observation.

Song.—Every man who respects himself is a composer of songs, always consisting of a solo and refrain, and sings without action or gesticulation and always to the same rhythm. The songs relate only to travel, sport and personal adventures, never to love, children and the usual objects of poetry, and very rarely to beliefs and superstition. The wording is enigmatic and excessively elliptic, the words themselves being in grammatical order, but shorn of all affixes as a rule. As in all poetry unusual words are employed. But clipped as the wording is and prosaic as the subjects are, the Andamanese are far from being unable to give a poetic turn to their phraseology and ideas. The women have lullabies for their babies.

●524 **Games.**—The Andamanese are childishly fond of games and have an indigenous blind-man's-buff, leap-frog and hide-and-seek. Mock pig and turtle hunts, mock burials, and "ghost" hunts are favourite sports. Matches in swinging, swimming, throwing, skimming (ducks and drakes), shooting (archery), and wrestling are practised.

551 **Naming of Children and Adults.**—Every child is named for life after one of about twenty conventional names by the mother, of course without reference to sex, immediately upon pregnancy becoming evident, to which afterwards a nickname, varying occasionally as life proceeds, is added from personal peculiarities, deformities, disfigurements, or eccentricities and sometimes from flattery or reverence. Girls are also given "flower names" after one of sixteen selected trees which happen to be in flower at the time they reach puberty.

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bunches of leaves like fans used in their dances, and of these there were hundreds. Several children's bows were found, also wooden balls for them to play with, and a rough circular piece of wood which the Andamanese said was rolled along, and into which they shot their arrows. There was a large *degchi* made out of a tree trunk fitted into one of the honey pots, and neatly-worked mats used as shelves for the food, and also I think to sit on. Among other things I discovered a glass bottle, and it is worthy of note that they had a stock of firewood chopped and tied up with cane ready for use in one corner of the building. The house was on the summit of a hill, and there were seven paths leading up to it. All were well cleared at their opening on to the hill and each could be commanded by a man with a bow and arrow. Over two of the entrances were raised platforms of logs sloping from the ground to about 3 feet in height. These were the look-outs and each commanded a path and my own impression is that when the camp is in habitation, over each path a similar platform is erected, and each path thus well commanded. The main approach leading due north was as well cleared as a Forest Department road, and must have been 15 yards broad at the exit from the camp. Large trees had been felled and saplings cut a foot from the ground, and around the hut the grass had been cleared as carefully as at a jungle pongyi-kyaung in Burma. They had even taken the trouble to cut down several large trees, one quite 5 feet in diameter, evidently to have a view of the next ridge. In fact so much care had been taken both in the building of the house, and the clearing of the precincts, and so well were both done, that it is difficult to believe that savages have been able to do this unaided. The Andamanese say there is another, possibly two similar huts to this. They say that the whole Jarawa tribe collects in one of these in the rains. I am rather doubtful myself whether the whole tribe could occupy the house; I rather think they under-rate their numbers, as the traces of them on every side in the jungle make me think there are from 80 to 100 men, whereas the Andamanese put down their numbers at 100 all told. They say that they burned a similar hut to this some years ago at Maiilitilek. In the dry weather the Jarawas scatter hunting and live in their hunting huts.

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000 After exploiting the house we considered what was best to be done. At first we determined to camp in the house for the night, and for that purpose sent back a party to bring up food. Then leaving a guard of Police and Andamanese we went down the main path towards the north. It was very easy going, and though it narrowed from its 15-yard entrance to a path only wide enough for a man, there was no difficulty in getting along. We, however, found no fresh traces, indeed the only track we saw was that of a man who the Andamanese said was going to look after the house. They explained that every two or three days in the dry weather a man or two goes to see that nothing is wrong with the house. After proceeding about a mile we again considered what it was best to do, and eventually I came to the conclusion to leave the house and to return. I took one specimen of everything to take back to Port Blair, and left everything else in its place so as not to frighten the Jarawas. We then returned as fast as we could, reaching the launch at 6 P.M. To-day's expedition was not a hard one. We had had a tramp of 5 miles or so to the camp and a mile further on and back, so the whole day's march was not more than 12 or 13 miles.

February 1st.—Started from Port Anson at 6 A.M. and arrived 10-30 A.M. at Port Blair. Received orders to start the next day, and return with Mr. Rogers.

February 2nd.—Left Port Blair at 7-45 A.M. and arrived at Duratang at 10-45 A.M. Proceeded on to Jatang at 11-30 A.M. Met Mr. Rogers and handed him the Superintendent's letter. Returned with him at once getting back to the launch at 4 P.M.

February 3rd.—Started at day-break and anchored in Port Anson harbour at Dum-lachorag at 9 A.M. Started off for the Jarawa house in boats at 9-30. On this occasion we pulled considerably further up the creek so as to avoid as much as possible of the mangrove swamp. On landing we almost at once came on the fresh tracks of five Jarawas, so leaving a guard of one policeman and several Andamanese at the boat, Mr. Bonig and myself followed them for about half a mile, but as we found they were only following our tracks of Friday we returned, and all made for the Jarawa camp at Pochang. We arrived about noon. We found the Jarawas had visited it since our discovery of it on January 31st and had carried off all the more valuable articles, such as the *degchi* and the honey pots. I had feared this when we came on their fresh footsteps. They had also slightly dismantled the house so as to make rude barricades on the unprotected approaches. I sent our Andamanese into the jungle to see that there were none lurking near, and then Mr. Rogers photographed the house, exterior and interior, while Mr. Needham, who was also with us, sketched it, after which we removed all the remaining baskets and other belongings, and cut down the pig skulls in the centre. After this we collected the Andamanese and they executed a war dance with the Jarawa leaf-fans. Then gathering up the trophies, consisting mostly of pig skulls, we returned to the launch, arriving at 4 P.M. Weighed anchor and proceeded to the Andaman Home at Port Anson, where we remained for the night.

February 4th.—Left Port Anson at 11-30 A.M., arriving at Port Blair at 4-30 P.M.

The four policemen who accompanied Mr. Bonig and myself on our several marches worked very well, and were always close to us. The work of the smarter boys among the Andamanese was splendid, and their tracking was a revelation to me. Their unerring knowledge of the jungle too was marvellous. For instance they had only visited Geringchapa-jig once previously and that years before. Yet without a compass and with hardly a glimpse of the sun to guide them, they never faltered, knew exactly where they were and took the nearest way home. Two or three of them afterwards pointed out our position